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 I shall sum up here some of Pascoal's explanations /in the following passage the words in quotation marks are translated from Spanish/: I am a curer and pray a little. I take away the "spirit" of the sickness with a mbaraká prayer, just as a civilized doctor takes it away by cutting the belly. But I also give herb tea. I have my "angel" that teaches me the things of the future when I pray. The djeataá is my protection; I only have to put it on and nothing will happen to me. In the prayer I use the mbaraká and the djeataá; I do not use the cross, "because I do not need it." I do not act like the Kayová, who also pray during the day: I only pray at night. My prayers do not have any words; they do not speak of Nandedjára, Kurusi, etc.; I simply sing. I cannot pray with the Kayová, for I cannot combine my voice with theirs; they pray "higher" (with a stronger voice). -- And, changing the subject, in response to questions that I put to him: The umbilical cord of the children is cut with scissors or with takúarembó. It is done by the female midwife or male midwife, a relative or not, who then becomes compadre or comadre: "It is a great bond for the Kayová." The one who gives the name is the "sabedor" /the one who knows/, to whom the stars revealed it. He makes cedar-bark water, dips his hand in the water, sprinkles the child in the shape of a cross, and then "tells the name." The baptism is done in the house of the "sabedor," in the presence of the father and mother, "after forty days," while the godfather props up the child. It must be a "fine" ceremony, done with great care, on a date set long beforehand, "in order to secure the spirit, its little angel." The "sabedor" makes a large candle of voré (swarm of wild bees), which is lighted for four consecutive nights in which there is praying for the child; on the last of the four days is the baptism, during which the "sabedor" finds the name. Paí Kuará is the one who sends the "little angel," the spirit, of the child. -- When someone dies, the "sabedor" prays, "in order to save the soul," which goes to Hyapúguasu. If he does not pray for the soul, it "becomes lost, stays in the dark."

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843 and the husband. The woman must abstain from the use of beef, pork, and armadillo meat, just as she can not go into the husband's clearing, and in the last stages of the pregnancy the work that she is allowed to do is limited, even in the house. During the entire period she can not break up pieces of wood. The father, during this time, can not cut anything with a large knife or machete, he can not build anything either, such as, for instance, a fence, which would mean the use of cipo or of other material used for tying. If one fails to observe any of these restrictions, the child will be sickly all his life or might even die at birth.

844 No man is present at the birth of a child, although the father stays quite close, accompanied in general by at least one other man, who will be his close relative. The woman is assisted by one or several women. One of them is one of the few old women of the community who are well known for their knowledge in these things. There might also be present sisters or the mother of the woman in labor, if she has them. The umbilical cord is cut at a length of about six centimeters and then buried. It must be cut with /36/ a sliver of bamboo, because in case scissors or knife were used, the child would lose much blood. The midwife puts a remedy on the wound, in order for it to heal quickly. The midwife is paid for her services, receiving a relatively modest sum when she is a close relative or friend of the couple, and a somewhat larger one when she is not a relative or a close friend.

845 The birth of twins seems to be a very rare occurrence, which is not considered a good thing. Twins had been born a little before the author's arrival in Taquapiri, and it was said that the mother had killed one of them. The beliefs concerning twins are not very clear.

553 Giving the name: It seems that there is no definite time for giving the child a name, which, nevertheless, is usually given during the first year of life -- between eight and twelve months of age. On the night chosen for the ceremony the parents take the child to the house of the person in whose presence the name is to be given to the child, when the cock crows the first time, generally around midnight. The parents enter the house, seating

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553 themselves in a hammock, while the mother has the baby in her arms. Relatives of the child may or may not be present. The person who performs the ceremony is likewise sitting in a hammock, singing various songs. It is the mother who gives the name to the child. Before the ceremony ends, the child is seated on the floor, a piece of corn husk being put on his back by way of a tail. Then the one in charge of the ceremony continues to sing and cuts the corn husk. If this is not done, the child will be restless, like a chick, and throughout life he will not want to remain still. No payment is made for this service. Nowadays only Cayua names are given in the manner described, but all the Cayua of Taquapiri have Brazilian names by which they are called. These might be given by a Catholic priest who by chance is going through the region, but it frequently happens that the person is given any name suggested by the father or by some Brazilian.

855 Education: During the first years of life the child is ordinarily
867 educated by the parents for the role that it is to perform as an adult. It falls to the mother to educate the daughter, and, while the child is still quite small, she must become familiar with a small number of tasks connected with the domestic economy, such as, for example, that of fetching water. In the course of time the girl /37/ learns other work, such as pounding maize, cooking the various foods, planting the clearing, harvesting the crops and taking them home, as well as sewing clothes. Mother and daughter are found in constant association, the moments when they are separated being rare.
[136] In case of the mother's death, it is the maternal grandmother or
[603] the mother's sister who takes charge of the girl's education.

[423] The boy's teacher is the father, and some boys, upon reaching the age of about eight or ten, receive from the father small areas of land which they can cultivate and consider their property. The majority of the boys, however, work in the father's clearing until they reach an age quite considerably older. Although the principal work is that of the clearing, the boy needs to learn other things as well; he is also taught how to hunt and fish, to collect wild honey, to make baskets and bows and arrows. In case of the father's death, the boy is taught by the paternal uncle.

173 a cabo (Vogt, 1904, p. 203). Today the number of Indians under the
622 authority of a chief vary from 20 to about 100.

621 The members of the ancient *Guaraní* communities built the houses of
their chiefs and tilled their fields and harvested their crops (Ruiz de
Montoya, 1892, p. 49).

685 Law and order.—It is only about modern *Caingú* communities that
756 there is some information on justice and law. Thieves are detected by
695 shamans, who touch each suspected man on the chest near the heart. If
684 the fingers leave a red mark, the man is guilty. A stolen wife must be
682 returned with a present. In case of murder, if the criminal's relatives do
not pay the wergild to prevent a feud, the offended family takes the
punishment into its own hands.

576 Etiquette.—Among ancient *Guaraní*, when a guest entered a hut, he
574 was surrounded by women who wailed and enumerated the deeds of his
dead relatives. The guest covered his face with his hands and shed a
few tears. The amount of crying and wailing was proportionate to the
importance of the visitor (Ruiz de Montoya, 1892, p. 52).

LIFE CYCLE

843 Birth and naming.—Even in modern days, a pregnant woman must
846 avoid any food that might make her child abnormal. After childbirth,
the father lies in his hammock until the infant's navel cord falls off, re-
842 fraining from activities thought harmful to the baby. The *Apaecurus*
775 believe that babies are reincarnated dead people, hence one of the shaman's
756 first tasks is to identify the returning spirit and, by means of his super-
789 natural power, to obtain a magic substance to be rubbed into the child's
851 body. Infant baptism, though Catholic in many respects, is permeated
177 by ancient rites and beliefs. Names refer to mythical beings or to sacred
178 objects associated with the place on the horizon from which the soul is
551 supposed to have come. Children may be very closely identified with
77 the deities of the Upper World, and those from the west, the abode of
Tupá may receive a miniature of the bench symbolic of their divine name-
553 sake. In case of danger, especially if a person is sick, his name is changed
851 and a new ceremony of baptism is performed (Nimuendajá, 1914 a, pp.
302-303).

881 Boys' Initiation.—A *Caingú* boy undergoes something of an initiation
rite when, prior to puberty, his lower lip is perforated for the insertion of
[275] a labret. After a group of boys has been somewhat anesthetized with beer,
[412] a specialist perforates each boy's lower lip with a wooden or deer-horn
[237] awl and prays to Tupá that the labret may protect its wearer against death.
[273] For the three following days the initiates eat only maize mush. After
[295] their initiation they drop the infantile "a, u" (yes) for the adult mascu-
line "ta."

The Caingua of Paraguay Inter the

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76 corpse in the bush and build a miniature hut on the grave. They burn the dead man's house and sometimes the whole settlement. For a short time they bring food to the grave and keep a fire burning upon it. Secondary interment is reported for the Mbyá chiefs. A dead person's name is taboo.

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765 As among the Tupinamba, visitors and members of the community were received with tears and expressions of sorrow. These manifestations of grief took place probably only if somebody in the village had died. (See Etiquette, p. 86.)

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[176] According to the *Apapocwa*, after death a soul first attempts to reach the Land-Without-Evil where "Our Mother" resides, but even if it passes the demon Anáy unscathed, other souls may detain it until its reincarnation. Those who have suffered a violent death or leave behind a beloved person or have been frustrated and are reluctant to go to the hereafter, are likely to haunt the familiar places of life until they are expelled or are reincarnated in a newborn baby. Children's souls are the only ones that can easily reach the Land-Without-Evil (Nimuendajé, 1914 a).

CANNIBALISM

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266 Cannibalism, although never attributed to modern Caingua, was an honored practice among the ancient Guarani. Its ritual seems to have been the same as among the Tupinamba (p. 119). The prisoner was well treated and was given a wife; but finally, after many months and even many years of captivity, he was ceremonially sacrificed on the village plaza. Like the Tupinamba, the Guarani prisoner pelted his tormentors with stones and boasted of his great deeds and of those of his people. Children were urged to crush the victim's skull with small copper axes and to dip their hands in his blood, while they were reminded of their duties as future warriors. According to Ruiz de Montoya (1892, p. 51), everyone who touched the corpse with his hand or with a stick and everyone who ate a morsel of it assumed a new name.

ESTHETIC AND RECREATIONAL ACTIVITIES

531 Art.—Decorative art among the Caingua is limited to the simple geometrical patterns of basketry work, and to the motifs painted on pottery, incised or burned on gourds. Lozenges are one of the favorite designs; anthropomorphic or zoomorphic themes are exceptional.

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[532] Games and toys.—Small children show certain skill at modeling men or animals of wax, clay, or palm leaves. Their favorite recreations are wrestling, racing, hide-and-seek, tug-of-war, shooting, and dancing. The toys mentioned by our sources are noise-producing tops and burning disks.

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526 The ancient *Itatia*, i.e., the Guarani north of the Apa River, played